cannot approve of their method of looking to the one and not at all to the other, in forming an idea of the Divine character. We may agree with the sceptic in insisting that the apparent irregularities and disorders to he found in the world should he taken into account, as well as those phenomena which specially reflect the benevolence of God; but instead of admitting bin conclusion, we may, from the very combination, attain to a larger and jnster comprehension of the slate of this world, of the manner in which it is governed, and the attributes of the Governor.

" When/" says Hume, in his Essay on Providence and a Future State, "we infer any particular cause from an effect, we must proportion, the one to the other." The general principle ia a sound one; and by moans of it, Hume mots!; effectually destroys all those flimsy fabrics which sentimental writers have reared by putting together all that is fair and attractive, and leaving out* of view all that is dark and awful. But while, by carrying out this principle, he lias successfully undermined that weak and superficial religion which admits nothing but what is fluttering to human pride, he has not, used it, nor could it be expected of the sceptic that he should use it, ibr the upreariug of the fabric of truth. Yet the work oi' building, whatever the infidel may nay to the contrary, is always a greater and nobler work than that of destroying; and the fact that 11. nine has scarcely de-veloped or demonstrated a single great truth in his philosophical works, is a proof that there was some defect in bis rnind, both intellectually and morally.* **lie** has shown that, in die common reasonings on the subject of natural theology, the cause is nofc proportioned to the eilect, and that there is much in the effect which finds no place in the causa .But in doing so, lie must ac-knowledge that there are certain phenomena which do constitute

an (.'fleet, and that this effect must have a cause ; and all that we demand is, that he follow out his own principle, and proportion the cause to the effect^ and find something in the cause corresponding to all that we nee in the effect.

The phenomena contemplated by the man disposed to religion,

* "I. am apt," nays Hum*', writing to Hutdicsoi!, "to HUHpvct, in gwioral, that immt »'»f J>»y ivaxoftyius will h<>mnrc useful by furnishinji; hints and exciting people's curiosity, than RH t.;oiitamhig any }irim?if>l'H tlmt will augnumt tJho stock of knowledge that must pass to future a$%,K." (Sro Liie by llurtuu.)